

FEDERATION

NEWS SHEET

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No. 6



Evanston Commemorative Medal

A magazine published every two months by the

WORLD'S STUDENT CHRISTIAN FEDERATION

13, rue Calvin, Geneva
(Switzerland)

STAFF NEWS

During September the Federation Secretaries were attending various meetings in North America. *Kyaw Than* took part in the national conference of American Baptist students at Green Lake, Wisconsin, and then spent some time in Canada where he was present at the meeting of the Canadian S.C.M. National Council and its annual conference. He also represented the Federation on a team of the World Christian Youth Commission which visited Christian youth organizations in Toronto.

Valdo Galland attended a conference of the Disciples Student Fellowship at Lake Geneva, Wisconsin, and then the Assembly of the United Student Christian Council at Oxford, Ohio. *Philippe Maury* also attended the U.S.C.C. Assembly, as well as part of the Assembly of the National Student Council of the Y.M.C.A. and Y.W.C.A. at Oxford.

Leila Giles took part in the national conference of Protestant Episcopal students at Orleton Farms, Ohio, and later the U.S.C.C. Assembly. During the latter part of September and all of October she was visiting American colleges and universities in Michigan, Ohio, Arkansas, Missouri, Tennessee and Texas. After a period of vacation in England, she will return to Geneva towards the end of November.

During October and November *Kyaw Than*, *Valdo Galland* and *Philippe Maury* took part in "Mission '54", the great effort of the British S.C.M. in the universities and colleges of the country. A report of this mission will be published in a future issue of the *News Sheet*.

During late November and early December *Valdo Galland* will visit several French universities, and also go to Belgium. Other members of the staff will be in Geneva working on the follow-up of the summer meetings.

We are very happy to announce that, as a result of decisions made by the Federation Executive Committee, and thanks to the generous contribution of the Canadian S.C.M., it has been possible to invite *Mr. T. V. Philip*, of the Mar Thoma Church in South India, to join the staff of the Federation as Secretary for work among Southeast Asian S.C.M.s. It is hoped that he will be able to start his work the middle of December, and come to Geneva at the beginning of 1955, before starting on a tour of the various Movements in Southeast Asia.

ADDRESSES FROM EVANSTON

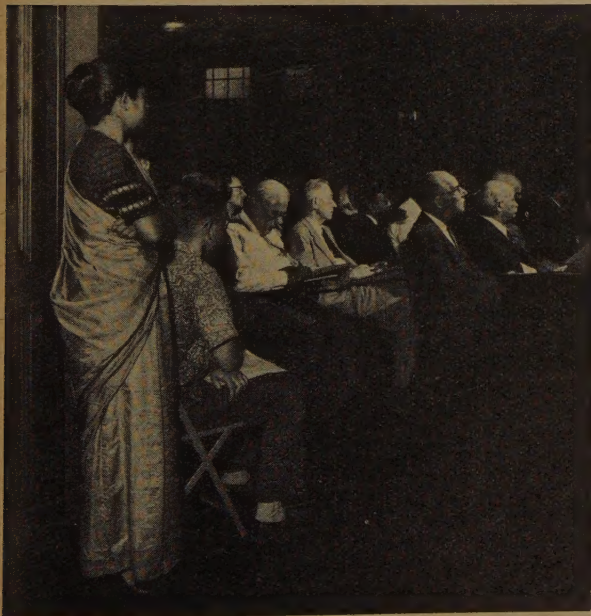
A selection of addresses given at Evanston, together with several from other summer meetings, will be published in the next number of *The Student World*.

NEWS LETTER

Dear readers,

Evanston has been over for two months, and I have already spoken about it more than twenty-five times. Perhaps this will help me to put down on paper some of my impressions — not a simple description of what happened there, of the people who were present, of the discussions which took place and of the speeches which were delivered, of the big festivals and public sessions, but rather some reflections on what Evanston meant for many of us who took part in it, what it will continue to mean for us, and what it ought to mean for every Christian throughout the world.

My first comment might be that Evanston by itself means nothing. If its many reports and resolutions were simply to remain in the archives of the World Council of Churches and its member churches, Evanston might stand in the history of the Church as an interesting source of material for future historians of theology and ethics, but nothing more. Each time I am asked, "What is the significance of Evanston?", I answer, "No-one knows yet." The significance of Evanston will depend entirely upon what use is made of the Evanston experience by those who attended this great Assembly, and of the Evanston materials by churches and other Christian bodies in the world. Therefore the relevant question is, "How can we make Evanston significant?"



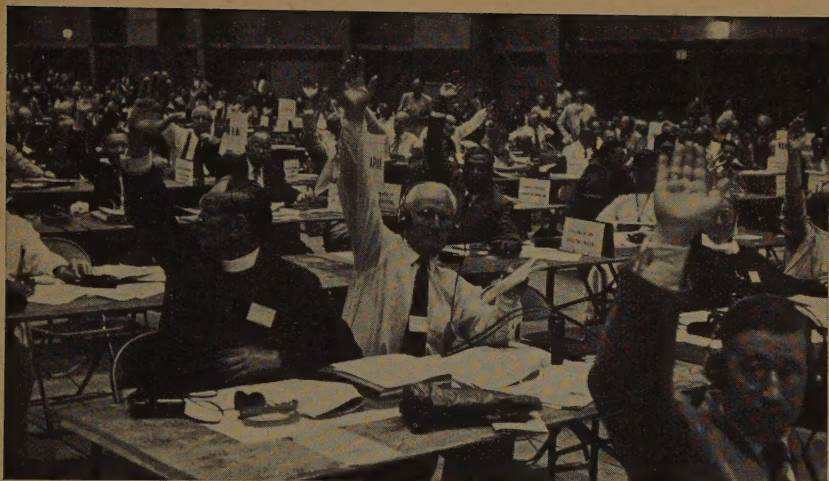
A commission at work at Evanston

Evanston must become for every Christian one of the occasions on which the Church was reminded by its Lord of the Christian hope. We know, of course, why this theme was chosen. It had become obvious that for many generations Christian theology had tended to forget the biblical message of hope, sometimes reducing it almost exclusively to some vague affirmation on individual and spiritual immortality, forgetting that the New Testament

never speaks in terms of immortality but of resurrection, and never of the individual outside of the community; that Jesus Christ is always presented as "the hope of the world". Moreover, in an age of nationalism and communism, in a day when science seems at times to promise a solution to all problems of human welfare, at times to offer only destruction and fear, in an age of disillusionment and despair, at a time when men's minds are more and more preoccupied with the future, when all important ideologies and philosophies are concerned with the understanding of history, it was natural that the Church should try to learn what it has to say on behalf of its Lord about tomorrow, about history, about human hopes and despair, and about the unique hope which is in Jesus Christ.

Evanston had a great deal to say about hope. A report on "Jesus Christ, the Hope of the World", which was the result of several years of preparation, was studied by all participants, and has now been sent to all churches for study, and the same message of hope is present in some form in each of the documents produced by the Assembly itself. There were indeed a number of disagreements about the theology of "last things"; there were differences in interpretation and emphasis between, for instance, German and American theologians; in several cases the use of biblical language did not reflect only an effort to be faithful to Jesus Christ's revelation, but also the impossibility of coming to any agreement on a clear formulation in modern language of the content of this hope. It seems to me, however, that the discussion on hope did not lead to the kind of radical split between different theologies which had been prophesied by some pessimists. Broadly speaking, the area of agreement was considerable. Everyone agreed that in Jesus Christ a victory has been won that nothing in the world can destroy; everyone agreed that one day something will happen which we do not dare to describe, but which will bring something entirely new — the Kingdom of Christ; and everyone agreed that, while we are promised this Kingdom, we have to manifest it today in all realms of human life, thus judging all human earthly hopes, but also recognizing in them the hidden working of God's providence. Above all, one note was struck very strongly in all the proceedings of the Evanston Assembly: this hope is not for the Christian or for the churches — it is truly a hope for the world. It is our hope that, because Christ already rules over the whole world and this rule will one day become visible, we can be preserved from disillusionment and despair and hold real hopes for everything in the world today and forever. In other words, I found at Evanston an affirmation that what God is really interested in is the world, and not the Church, or if you prefer, that the Church is never an end in itself, but is really the Church only when it feels primarily responsible for bringing the message of Christ to the world, for being, within the world, and for its sake, the manifestation of Christ's Lordship.

Thus Evanston also emphasized the central place of evangelism in the life of the Church. A special report on "The Evangelizing Church" underlines carefully that evangelism is never a specialized function of the Church, or the job of some particular ministers or technicians within the Church. On the contrary, evangelism is "a dimension of the Church". It is indeed its *raison d'être*, and every Christian is called to be an evangelist. "The laity stand at the very outposts of the Kingdom of God. They are the mis-



The Assembly votes

sionaries of Christ in every secular sphere. Theirs is the task to carry the message of the Church into every area of life, to be informed and courageous witnesses to the will of our Lord in the world."

Evanston also made it clear that evangelism does not consist only in *preaching* the Word in the narrow sense of the word, but also in *obeying* it in all spheres of life. Evanston did very good work on social and racial questions and on international relations. It pointed out that the Church is not responsible for, nor competent to give, "technical answers or specific solutions which statesmen and experts have not found". However, confronted with a world in confusion and despair, the Christian finds in his faith some "insights" which enable him to speak in humility, but with conviction, upon the problems of this world.

I personally found most significant the appeal to the churches, and through them to the governments, on the present international tension, and particularly the fact that this appeal begins with the words, "It is not our purpose in the present Statement to pass judgment on past actions. We seek rather to contribute to a new spiritual climate in which a fresh start can be made by all governments and peoples." I think that one of the main values of the Evanston studies is that they tried to avoid appearing to set up the Church as a pure and other-worldly body which passes judgment on one or the other of the human communities in conflict. They rather aimed to produce some ideas which might guide Christians in their efforts to obey, and to suggest new possibilities for action to nations and governments.

One source of the richness of Evanston was its truly ecumenical character. It was a meeting in which delegates from both sides of the Iron Curtain confronted one another frankly but in love. I do not mean that everyone was in agreement: on a number of points there was difference and even opposi-

tion, and on many there is still misunderstanding or even the impossibility of understanding one another. But I think that everyone at Evanston understood that the only way to overcome these misunderstandings or these inabilities to understand one another is to look at them within the unity of the Church, a unity which is a given fact and not something we have to build, a unity which is not destroyed by either confessional and theological differences or political divisions, but also a unity which these divisions threaten and mar. It is clear that Evanston did not produce the kind of split between East and West which some prophets of disaster had predicted, but it is also clear that there is a great need for further conversations and meetings between churches in different political areas of the world. This East-West problem will doubtless remain one of the major questions confronting the ecumenical movement in the coming period.

I have used the expression, "a unity which is a fact". Another keynote of the Evanston Assembly was that we should not speak only about our divisions, however painfully real they may be, but should rather start from the fact of our oneness. "Jesus Christ has given to His Church the gift of Himself and thereby the means of corporate life... We acknowledge these gifts as being in a real sense present possessions... It is certain that the perfect unity of the Church will not be totally achieved until God sums up all things in Christ... In the upheavals of the present hour, Jesus Christ is gathering His people in a true community of faith and obedience without respect for existing divisions." On this basis the Evanston Assembly, following up the statement made by the Lund Conference on Faith and Order in 1952, asked the churches "whether they should not act together in all matters except those in which deep differences of conviction compel them to act separately". There are indeed very few signs in the life of the churches of such a willingness to act together at every possible point, but I think most Evanston delegates would agree with me that the most encouraging signs of such moves towards effective unity of action are now coming from the churches under communist rule and from what we have come to call the younger churches, particularly those in Asia, that is, from the churches which are now faced most immediately with the challenge of a consciously pagan world, sometimes even of an aggressive paganism. In the ecumenical discussion at Evanston it became clear once again that while the older churches of the West are still producing the theologians and church organizers, it is from Asia, Africa, Eastern Germany, Czechoslovakia or Hungary that we may expect the prophetic voices which can bring, sometimes in an explosive way, some new Word of God within the old, sometimes tedious, sometimes deadlocked dialogue of Western Christendom with itself.

There is much more which could be said about Evanston. I want only to recommend that each one of you read carefully the various messages, reports and resolutions which were produced there — and this is not a task for a few hours but for many months. But I did want to give you some of my own impressions of the Assembly, the most important of which is that Evanston presents a challenge to every Christian, whatever his nationality, denomination or occupation, and that Evanston therefore presents a challenge to the Federation.

Sincerely yours, PHILIPPE MAURY.

EVANSTON AND THE W.S.C.F.

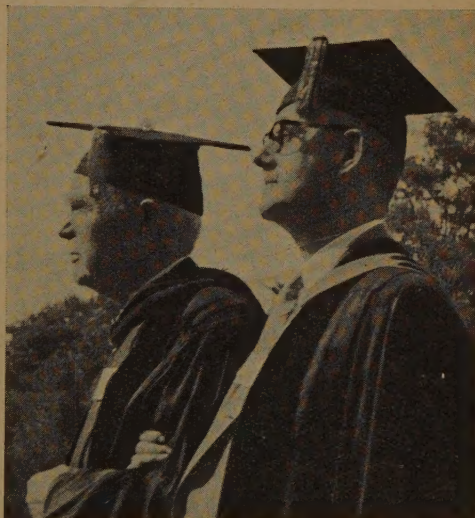
D. T. NILES, Chairman of the W.S.C.F.

It has now become a truism to say that the W.S.C.F. is a pioneer body within the ecumenical movement. What must the W.S.C.F. learn from Evanston if it is to continue to discharge this responsibility? It seems to me that the challenge of Evanston must be faced in the following areas:

1. A message to the churches issued by the Lund Conference on Faith and Order asked them to do everything together with the exception of those things which theological conviction demanded that they do separately. This message arose from the discovery made at Lund that the churches, in spite of, and in the midst of, their divisions, possess a unity which is not only spiritual but also historical. It is a unity within history, something real and material. It was the conviction of Lund that the churches should find form and expression for this unity.

This discovery made at Lund was carried further at Evanston, where emphasis was placed on defining the unity which the churches already possess. Therefore the main thrust of the Faith and Order discussion was to challenge the churches, even while they are disunited, to find appropriate forms for the expression of their unity.

The W.S.C.F. works in the universities. The university is a community of students and staff. It may be that there are many universities of which this is not true, but even of them it can be said that it ought to be true. This university community is a helpful context within which to realize a Christian community. The village or town is already riddled with denominational churches, while the very nature of the university must help the Christians within it to achieve a true community among themselves. The problem of the moment is that just when the W.S.C.F., as a result of its study of the nature of the university, is ready to fulfil this ecumenical function within it, the churches are moving into the university with their denominational patterns. This whole issue demands the best thinking that leaders in the churches and in the W.S.C.F. can give to it.



*Two former W.S.C.F. General Secretaries
at Evanston
Dr. John R. Mott and Dr. Robert C. Mackie*

2. It was noticeable at Evanston that, apart from the opening service of Holy Communion, which was well attended because it was the opening service, and the service of Holy Communion of the Church of South India, which was well attended because it was that of a united church, the services of Holy Communion were not as well attended as they might have been. It seems that this was due to two things : first, the stalemate in our discussions about Inter-Communion is telling ; and second, more and more people are questioning the appropriateness of their being invited to attend a service of Holy Communion, while at the same time they are told that they cannot partake of the elements. Here again the Faith and Order discussions at Evanston showed that, if we are to break this stalemate, we must begin to discuss the meaning of Holy Communion and of Inter-Communion in terms of the meaning and significance of baptism, rather than in terms of the meaning and significance of ordination.

This new approach is also linked strongly with the general awareness at Evanston that progress in all fields of Christian witness is dependent on a true understanding of the Church as a lay body. What does it mean to be a layman ? Laymen are made by baptism. What is the significance of this ?

In this whole area of thought the W.S.C.F. has a definite role to play. It must seek again to develop policies with regard to Inter-Communion, and attempt to go further than we were able to go at Evanston or Lund. To some extent practice must precede theological justification, for in the last analysis practice must be dictated by a sense of obedience to a compulsion of the Holy Spirit felt in the ecumenical community. Because the W.S.C.F. is not an ecclesiastical body, it is easier to remove the barriers and make it possible for the Federation to respond to this compulsion. Also, we in the W.S.C.F. must take up again the debate on this whole subject, and see whether we cannot take the direction pointed by Evanston in calling for a discussion of the meaning and consequences of baptism.

3. One of the exciting discussions within the W.S.C.F. during recent years has been that on the sacred nature of the secular. At Evanston, discussion of the theme, "Jesus Christ, the Hope of the World", made clear that the world must be understood as a world which God loved and Jesus died to save. It is a saved world in which the Christian Church witnesses to the Gospel. This is again linked very closely with the whole discussion about the vocation of the laity.

The W.S.C.F. must press forward with this discussion, for on it will depend the nature of Christian obedience in the world as such. It is a gain that at Evanston evangelism was defined, not as a particular type of activity, but as the meaning, direction and intention of all Christian activity. The phrase, "evangelistic dimension", was intended to convey this truth. This same truth is also involved in the effort which was made to construct a theological basis for Christian action in social, economic and international affairs. The question is, "On what theological basis do we stand when we work for certain ends as Christians, but refuse to define these ends as Christian ?"

Realized ecumenism — The nature of the Church as a lay body
The sacredness of the secular

The W.S.C.F. is called upon to travel these three roads in its program of study and action, and to bring to the whole ecumenical movement the experience it gains as it travels.

A MESSAGE

FROM THE SECOND ASSEMBLY OF THE WORLD COUNCIL OF CHURCHES

Evanston, August 1954

1. To all our fellow Christians, and to our fellow men everywhere, we send greetings in the name of Jesus Christ, as the hope of the world, and desire to share that faith with all men. May God forgive us that by our sin we have often hidden this hope from the world.

2. In the ferment of our time there are both hopes and fears. It is indeed good to hope for freedom, justice, and peace, and it is God's will that we should have these things. But He has made us for a higher end. He has made us for Himself, that we might know and love Him, worship and serve Him. Nothing other than God can ever satisfy the heart of man. Forgetting this, man becomes his own enemy. He seeks justice, but creates oppression. He wants peace, but drifts towards war. His very mastery of nature threatens him with ruin. Whether he acknowledges it or not, he stands under the judgment of God and in the shadow of death.

3. Here where we stand, Jesus Christ stood with us. He came to us, true God and true Man, to seek and to save. Though we were the enemies of God, Christ died for us. We crucified Him, but God raised Him from the dead. He is risen. He has overcome the powers of sin and death. A new life has begun. And in His risen and ascended power, He has sent forth into the world a new community, bound together by His Spirit, sharing His divine life, and commissioned to make Him known throughout the world. He will come again as Judge and King to bring all things to their consummation. Then we shall see Him as He is and know as we are known. Together with the whole creation we wait for this with eager hope, knowing that God is faithful and that even now He holds all things in His hand.

4. This is the hope of God's people in every age, and we commend it afresh today to all who will listen. To accept it is to turn from our ways to God's way. It is to live as forgiven sinners, as children growing in His love. It is to have our citizenship in that Kingdom which all man's sin is impotent to destroy, that realm of love and joy and peace which lies about all men, though unseen. It is to enter with Christ into the suffering and despair of men, sharing with them the great secret of that Kingdom which they do not expect. It is to know that whatever men may do, Jesus reigns and shall reign.

5. With this assurance we can face the powers of evil and the threat of death with a good courage. Delivered from fear we are made free to love. For beyond the judgment of men and the judgment of history lies the judgment of the King who died for all men, and who will judge us according to what we have done to the least of His brethren. Thus our Christian hope directs us towards our neighbour. It constrains us to pray daily, "Thy will be

done on earth as it is in heaven", and to act as we pray in every area of life. It begets a life of believing prayer and expectant action, looking to Jesus and pressing forward to the day of His return in glory.

6. Now we would speak through our member churches directly to each congregation. Six years ago our churches entered into a covenant to form this Council, and affirmed their intention to stay together. We thank God for His blessing on our work and fellowship during these six years. We enter now upon a second stage. To stay together is not enough. We must go forward. As we learn more of our unity in Christ, it becomes the more intolerable that we should be divided. We therefore ask you : Is your church seriously considering its relation to other churches in the light of our Lord's prayer that we may be sanctified in the truth and that we may all be one ? Is your congregation, in fellowship with sister congregations around you, doing all it can do to ensure that your neighbours shall hear the voice of the one Shepherd calling all men into the one flock ?

7. The forces that separate men from one another are strong. At our meeting here we have missed the presence of Chinese churches which were with us at Amsterdam. There are other lands and churches unrepresented in our Council, and we long ardently for their fellowship. But we are thankful that, separated as we are by the deepest political divisions of our time, here at Evanston we are united in Christ. And we rejoice also that, in the bond of prayer and a common hope, we maintain communion with our Christian brethren everywhere.

8. It is from within this communion that we have to speak about the fear and distrust which at present divide our world. Only at the Cross of Christ, where men know themselves as forgiven sinners, can they be made one. It is there that Christians must pray daily for their enemies. It is there that we must seek deliverance from self-righteousness, impatience and fear. And those who know that Christ is risen should have the courage to expect new power to break through every human barrier.

9. It is not enough that Christians should seek peace for themselves. They must seek justice for others. Great masses of people in many parts of the world are hungry for bread, and are compelled to live in conditions which mock their human worth. Does your church speak and act against such injustice ? Millions of men and women are suffering segregation and discrimination on the grounds of race. Is your church willing to declare, as this Assembly has declared, that this is contrary to the will of God and to act on that declaration ? Do you pray regularly for those who suffer unjust discrimination on grounds of race, religion, or political conviction ?

10. The Church of Christ is today a world-wide fellowship, yet there are countless people to whom He is unknown. How much do you care about this ? Does your congregation live for itself, or for the world around it and beyond it ? Does its common life, and does the daily work of its members in the world, affirm the Lordship of Christ or deny it ?

11. God does not leave any of us to stand alone. In every place He has gathered us together to be His family, in which His gifts and His forgiveness

are received. Do you forgive one another as Christ forgave you? Is your congregation a true family of God, where every man can find a home and know that God loves him without limit?

12. We are not sufficient for these things. But Christ is sufficient. We do not know what is coming to us. But we know Who is coming. It is He who meets us every day and who will meet us at the end — Jesus Christ our Lord.

13. Therefore we say to you: Rejoice in hope.

AN APPEAL FROM THE WORLD COUNCIL OF CHURCHES TO CHURCHES AND GOVERNMENTS

I. God is the God of justice and peace, and the Lord of history. He calls us all to repentance. It is in obedience to Him, and through the eyes of our Christian faith that we look at the problems of this troubled world.

It is not our purpose in the present Statement to pass judgment on past actions. We seek rather to contribute to a new spiritual climate in which a fresh start can be made by all governments and peoples.

II. The world is so broken up and divided that international agreement seems remote at the moment. Everywhere fear and mistrust prevail. The very possibility of good-neighbourly relations between nations is denied.

We believe that there are two conditions of crucial importance which must be met, if catastrophe is to be avoided:

(i) The prohibition of all weapons of mass destruction, including atomic and hydrogen bombs, with provision for international inspection and control such as would safeguard the security of all nations, together with the drastic reduction of all other armaments.

(ii) The certain assurance that no country will engage in or support aggressive or subversive acts in other countries.

III. We believe that a sound international order is possible only to the extent that peace, justice, freedom and truth are assured.

We are convinced that peace will be clearly endangered so long as the armaments race continues, and so long as any nation seeks to extend its power by the threat or use of military force.

To meet the demands of justice, whether in a particular nation, or in the assistance of peoples in underdeveloped countries, is our moral duty. We recognize that progress in raising the standard of living in underdeveloped countries is discouragingly slow, and that increasing sacrifice on the part of richer nations is essential. Freedom means man's opportunity to realize his worth in God's sight, and to fulfil his God-given destiny. All nations have a

duty to secure for their citizens the right to criticize or approve, as conscience dictates. Moreover, fear and suspicion cannot be replaced by respect and trust unless powerful nations remove the yoke which now prevents other nations and peoples from freely determining their own government and form of society. Freedom and justice in their turn depend upon the steady proclamation of truth. False propaganda, whether to defend a national policy or to criticize the practice of another government, will increase international tension and may contribute to war.

IV. The World Council of Churches bears witness to Christ as the Hope of the World. In the strength of that hope, and impelled by the desire to help in the relief of present tensions it makes the following appeal :

(i) We appeal to the governments and the peoples to continue to speak to one another, to avoid rancour and malice, and to look for ways by which fear and suspicion may be removed.

(ii) We appeal to the governments and the peoples also to devote their strength and their resources to meeting the peaceful needs of the citizens of their countries, and above all to a determined common effort to secure a decent standard of living among poorer and underdeveloped countries.

(iii) We appeal to the statesmen and the leaders of public opinion and the press to refrain from words and actions which are designed to inflame enmity and hatred.

(iv) We appeal to the representatives of the churches in those countries between which tension exists to visit one another, so that they may gain a better understanding of one another, and of the countries in which they live, and thus strengthen the bonds of fellowship, and promote the reconciliation of the nations.

(v) We appeal to the churches to bid their members recognize their political responsibilities, and also to ask Christian technicians and administrators to find a vocation in the service of U.N. Agencies engaged in meeting the needs of economically and technically underdeveloped countries, thus bringing a Christian temper of love and understanding to bear upon the immensely difficult task of mutual assistance in the encounter of different cultures.

(vi) We appeal to all members of all churches to unite in a common ministry of reconciliation in proclaiming Christ as the Hope of the World, in intercession for one another and in mutual service.

(vii) Finally, we call upon all Christians everywhere to join in prayer to Almighty God, that He will guide the governments and the peoples in the ways of justice and peace.

Evanston, 26 August 1954.

The price of a year's subscription to the *News Sheet* is as follows :
Sw. frs. 2.50 ; 3s. 6d. ; \$1.00.

Subscription orders may be sent to your national S.C.M. office or to Federation headquarters.

TO THE CHRISTIAN YOUTH OF THE WORLD

The following greeting has been sent from the young people participating in the Assembly of the World Council of Churches to the youth of the world. It is a summons to Christian youth to give attention to the challenging findings of the Assembly and to translate them into action, and arose out of the desire of the young people who took part in the Assembly to express their sense of fellowship with the Christian youth of the world, and especially with those not directly represented.

Young Fellow Christians,

We greet you in the name of Jesus Christ.

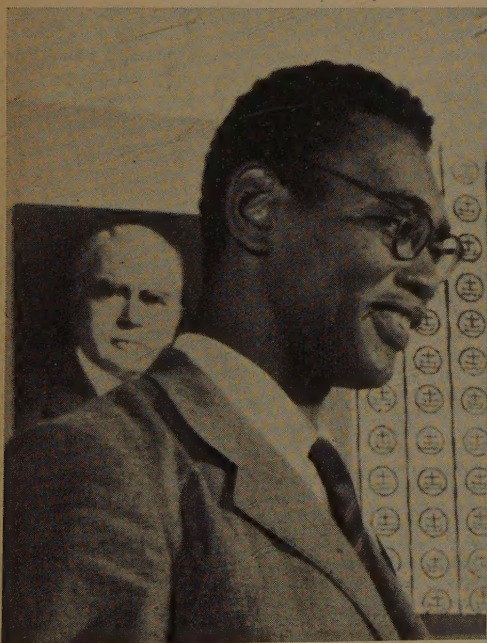
Our experience as youth participants in the Second Assembly of the World Council of Churches at Evanston, Illinois, prompts us to send you this greeting.

There we learned to understand more deeply what we mean when we proclaim Christ as the Hope of the World. We rejoice in the confidence we have in Him, and commit ourselves more completely to live by this hope in our suffering and divided world.

Because of our faith in Christ, the political, racial, national and confessional divisions between men challenge us to express our unity. So we ask you to join with us in studying the findings of the Assembly, and translating them into action.

We urge continued and steadfast witness to God and pray that the affirmations of the Assembly and the spirit of this message may strengthen our work and deepen our commitment.

May God bless us and bind us together by His love that we may all know His presence in our fellowship of faith and hope.



*Philip Potter, new Secretary of the Youth Department
of the World Council of Churches*

FEDERATION AROUND THE WORLD

Indonesia

Ihromi, General Secretary of the Indonesian S.C.M. (G.M.K.I.), has written to Philippe Maury about his recent visit to the various branches of the Movement:

I have been on the move since May 6, attending conferences and camps and visiting the branches. I do not know how many thousands of miles I have covered. Remember that Indonesia has many islands and that the length of the archipelago is equal to the distance from Newfoundland to Dover. I am now staying for a week at Surabaya making preparations for our annual conference which will be held about 30 miles from here.

The activities of the branches seem satisfactory to me. Each branch has its own special charm and experiences which we can discuss at our next conference.

For example, Jogjakarta stresses prayer groups and the evangelistic task. At their Rural Service Camp thirty students from various faculties divided into groups of four and did house-to-house visiting among the villagers, and in the evening films were shown in the open air. Their prayer groups are going well. These are important for Jogjakarta because I have heard that at this moment hundreds of Javanese people in the surrounding area want to follow Christian religious teaching.

The Surabaya branch is well known for its regular study groups and retreats led by Hans Ruedi Weber (formerly General Secretary of the Swiss S.C.M.). They have Bible study groups, and discussion groups on medical ethics, healing and prayer, and one for law students on the Ten Commandments. This branch is now undertaking a well-organized two-day festival and fair and children's carnival. They are beginning with nothing, but their extensive contacts with the various congregations will be helpful. The profit will be used for the social work section and the annual conference.

The Bandung branch has good contacts with the leaders of other organizations. Its location is convenient for camps, the last of which had about 90 participants. The tents and camp beds were borrowed from the army, but we hope to secure some beds and other camping equipment abroad, as camps are held here regularly, and our next year's annual conference is planned for Bandung.

The Bogor branch has a splendid location, and they have good connections with the professors, and have a contact committee with the youth groups of the various churches.

We are now establishing our seventh branch at Makassar, the most important city in East Indonesia.

As you perhaps know, the G.M.K.I. is now the second largest student organization in Indonesia. The H.M.I. (Islamic) has only 200 more members. Since the National Student Federation Conference, we have had an important place among the student organizations. Some of our members in all branches are also leaders of the various other student movements.

United States

The eleventh General Assembly of the United Student Christian Council was held September 5-10 at Western College for Women, Oxford, Ohio. Delegates from all the member Movements — denominational, Student Y.M.C.A. and Y.W.C.A., the Student Volunteer Movement and the Inter-seminary Movement — gathered together to study and plan for the life of U.S.C.C. in the coming year. Visitors were present from Switzerland, Denmark, Japan and India, as well as some Officers of the Federation and all its Secretaries.

The appointment of Herluf Jensen as Executive Secretary of U.S.C.C. was unanimously confirmed at the opening session. A former Chairman of the Lutheran Student Association of America and a member of the Federation

Executive Committee, he succeeds Dr. Ruth Wick, former Federation Vice-Chairman, who has now joined the faculty of Garrett Biblical Institute, Evanston, Illinois.

A number of new Executive Secretaries of U.S.C.C. member Movements were present at the Assembly for the first time since their appointment: Edith Lerrigo (Student Y.W.C.A.), Harold Viehman (Presbyterian U.S.A.), Malcolm McIver (Presbyterian U.S.) and Newton Thurber (Student Volunteer Movement).

One of the important actions of this Assembly was the adoption of a budget providing for the appointment of an Associate Executive Secretary responsible particularly for study. The Study Department reported the production in the past year of several new publications, and outlined proposals for several far-reaching projects, including the possibility of a new American S.C.M. Press.

Much of the discussion during the

Assembly and a large part of the program outlined for the coming year were centred on the concept which has come to be called the "emerging American S.C.M.", on the way in which a true S.C.M., truly student and truly united, is gradually growing out of the organizational variety and sometimes confusion of U.S.C.C.

The Assembly had received a letter from the Japanese S.C.M. raising the question of the use of nuclear weapons of mass destruction, and considerable time was given to drafting and adopting a reply. Confronted with the specific challenge of a fellow Movement in the Federation, American students had to go through a soul-searching discussion before they were able to speak to the Japanese S.C.M. in a way which was both representative of American Christian students and relevant to the question raised by the Japanese. (These letters will be published in a coming issue of *The Student World*.)

IN MEMORIAM

DEAN LEEPER

The news of the death of Dean Leeper, Student Secretary of the Japanese Y.M.C.A., came as a sad shock to all members of the Federation. He had been an active participant in Federation life since his student days in the United States, had attended Federation conferences during the recent summer, and was involved in the preparation of several future meetings. He had just returned to Japan after a year's furlough in the United States, when he died on September 26 in the great disaster in which a typhoon took the lives of more than 1,500 persons in Tsugaru Straits. No-one was surprised to learn that he died in an effort to save the lives of women and children on the boat.

Dean Leeper's death is a great loss for the Y.M.C.A. and for the whole international community. We wish to express our prayerful sympathy to his wife and children and to all his friends in Japan, the United States and throughout the world.

JOHN FORRESTER-PATON

It was with deep regret that the World's Student Christian Federation learned of the death, during the Assembly of the World Council of Churches, of John Forrester-Paton, who had been President of the World's Alliance of Y.M.C.A.s since 1947. Earlier he was a Y.M.C.A. leader in Scotland, and had always been a faithful friend of the British S.C.M.

We would like to express our sympathy to all members of his family, to all his friends, and particularly to the World's Alliance of Y.M.C.A.s, in this great loss.

INTERCESSIONS

I have called upon thee, O God, for thou shalt hear me : incline thine ear to me, and hearken unto my words.

My soul truly waiteth upon God : for from him cometh my salvation.

Let us bring before God the follow-up of the Evanston Assembly of the World Council of Churches. Let us pray for :

— All participants in the Assembly : delegates, accredited visitors, consultants, youth consultants, staff members, fraternal delegates, observers and visitors, that they may be able to share with others the blessings they received there.

— All those who are responsible for the work of the World Council : the six new Presidents, the General Secretary, the Associate General Secretaries, and their colleagues ; the heads of commissions and departments, and all office employees, that they may fulfil faithfully and with humility their task, so the World Council may be an instrument in the hands of God for the carrying out of his purpose.

— All the member churches of the World Council : in Europe, North America, Asia, Africa, Australia, New Zealand and Latin America, that they may take seriously their membership in it, and the search for a clearer manifestation of the unity of the Church.

— All those churches which are not members of the World Council, whether for theological or non-theological reasons, that we may not be among those who seek to hinder any work done in the name of Jesus Christ, because it is undertaken by those who do not agree with us.

Let us pray for the fruits of the work done at Evanston :

— That Christians everywhere may put their hope in Jesus Christ, "who is, who was, and who is to come".

— That difficulties of doctrine and organization may be overcome, and that the reunion of many churches may be accomplished.

— That all churches may feel their evangelistic responsibility and find new ways of communicating the Gospel.

— That by their words and actions all Christians may share effectively :

in the creation of a society in which liberty and social justice are combined,
that men may know the liberty and justice of God ;

in the improvement of international relations, that the world may know a
time of peace, a time in which the call of God may be heard ;

in the solution of the problems which exist between different groups of men,
that all may feel themselves brothers and children of God, the Father
of Jesus Christ.

— That those who give all their time to the life of the Church may give fully of themselves, and may help laymen to find their Christian vocation in their own occupations, that by their faithfulness these laymen may make the Church a living presence in all spheres of society.

— That we may consecrate ourselves anew to Jesus Christ our Lord, in order that we may share in the task of His Church.

Gracious Father, we humbly beseech thee for thy Holy Catholic Church. Fill it with all truth ; in all truth with all peace. Where it is corrupt, purge it ; where it is in error, direct it ; where it is superstitious, rectify it ; where it is in want, furnish it ; where it is divided and rent asunder, make up the breaches of it ; O thou Holy One of Israel.

Amen.